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AGRA MEDICAL INSTITUTE

The Agra Medical Missionary Training Institute.

Principal,

REV. COLIN S. VALENTINE, LL.D. (Edin.),
F.R.C.S.E., M.R.A.S.



1896.

NOTE.—Parties interested in the work and desiring further information, or having Donations to forward to DR. VALENTINE, may communicate with him at 77 MORNINGSIDE PARK, EDINBURGH, where he can be found for some months to come.

June 1896.



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HIS Institute was founded in the year 1881 by the Rev. Dr. Valentine, in the city of Agra, in the North West Provinces of India.

In 1885 it was affiliated to the Edinburgh Medical Missionary Society, when it started on a new course of prosperity and usefulness.

Its object is to impart to native Christian young men, a systematic knowledge of Divine truth, to prepare them for the work of medical missionaries—healing the sick, and preaching the Gospel.

It is the only institution of the kind in the whole of India.

The necessity for training a native agency for all departments of mission work is apparent from the following, among many other, considerations :—

The Extent of the Field.

In India we have a population of about three hundred millions of people—a population equal to that of Russia, Turkey, Germany, France, Austria, Hungary, Denmark, Norway, Sweden, the United States of America, and the United Kingdoms of Great Britain and Ireland all put together. For the evangelisation of this great mass of people, there are only 868 ordained foreign missionaries. Or, in other words, were India's population equally divided among its 868 ordained foreign missionaries, each missionary would have a parish consisting of 344,342 souls, or about 8 ministers for a population equal to the whole of Scotland.

The Effect of Climatic Influences upon Foreign Missionaries.

A very large proportion of young men and young women, full of missionary zeal, well qualified in every way for the work to which

they have devoted their lives, in the course of a few months after their arrival in the country, fall a prey to the climate, or some of the many diseases incidental to the tropics, and either die or are compelled to return to their native country without the possibility of being able to resume their work in the foreign field.

The native agent is in his own country.

*The Language Difficulty, too, is one that very seriously affects
the Foreign Missionary.*

Many of the foreign missionaries have not only a good colloquial knowledge of the language of the people among whom they dwell, but are accomplished linguists. Still, even those who know the languages best, speak as foreigners, and consequently imperfectly, while there are shades of meaning to which even the most accomplished linguists never attain. The native agent speaks to his own people in his and their own languages. The native agent, too, is better acquainted than the foreign missionary with the manners and customs, modes of thought, and religious difficulties of his own countrymen. For these and many other reasons it has been laid down as an axiom, "that a native agent should be taught in the language of the people among whom he is to spend his life, and during the whole course of his student life he should as much as possible live amongst his own people."

Work carried on in the Institute.

It may be interesting to friends to have a brief description of the work carried on in the Institute, and the manner in which it is performed.

The students live in the Institute, and receive their professional education and diploma of the Agra Government Medical College. In the Institute regular tutorial classes are conducted by Dr. Valentine and his assistant. These are illustrated by means of a skeleton, anatomical plates, diagrams, a complete collection of the drugs and medical preparations of the British Pharmacopœia—together with a large collection of medicines used by the native physicians and surgeons.

Testing and chemical experiments are performed. The medical curriculum extends over a period of four years.

At five A.M. the gong of the Institute is sounded, and in a few minutes afterwards the students assemble for morning worship. They sing a hymn, read a portion of the Word of God, on which a running commentary is given. Each student in his turn engages in prayer. From that time until five P.M. the young men are engaged in medical studies either in the Agra Medical College or in tutorial classes in the Institute. At 7.30 P.M. the gong is again sounded for evening worship, which is conducted as in the morning, but, with this exception, that there is more exposition of what has been read.



BEGGARS, CHURCH.

After worship the students are encouraged to state the difficulties that may have occurred to them in their reading of the Scriptures, or the arguments used by their heathen and mahomedan fellow-students against the Bible, or in favour of their own religious systems, or any point they may not have understood in their medical studies. Those evening talks are most helpful in clearing up difficulties and misunderstandings, and supplying them with material upon which they can in future years indent, when called upon to heal the sick and preach the Gospel of the Kingdom.

Evangelistic Work—Beggars' Church.

Ever since we came to Agra, quite a number of poor people have been in the habit of coming up to us, and receiving alms on the Sabbath morning. An hour was fixed, when all should be present, and we could speak a few words to all at the same time. Thus, our Beggars' Church was commenced about seven years ago. The number has greatly increased since then. We have on an average about 160 every Sabbath morning. They are the very poorest of the poor—the old, the infirm, the halt, the blind—and many of them, of all ages, are terribly maimed by leprosy. The last-named class present a miserable and sickening appearance; many of them have lost their eyesight. The nose, in not a few instances, and almost the whole of the hands and feet have been eaten away. What a terrible type of the leprosy of sin!

Many of them have no regular place to live in. During the hot season they lie about the corners of the streets, on the ground; and during the rains and cold season, under any shelter they can get. Many of them have scarcely a rag to cover them, and the greater proportion of them have not a morsel of food to put in their mouths until they beg for it.

When we first began to speak to them, we had the greatest difficulty to keep them quiet. Now, they are not only quiet, but generally listen to our preaching with the greatest attention. We begin our service by singing a Hindustani hymn—"Yishú Masih mere prana bachaiyá" ("Jesus Christ be pleased to save my soul"). Then we pray, and sentence by sentence all repeat the prayer; a short address is delivered, when we again pray, and close by singing another hymn—"Kyún mana bhúlá hai." After this they arrange themselves on each side of the road that leads up to our bungalow, when they receive a few coppers each with which to buy food. This last year I have arranged subjects for each of our students, from which they are to speak to the beggars. I am always present to add a word or two at the close. In this way they are trained to address audiences.

During the last year, as is always the case, a number of our regular attenders have died. One blind woman, who was one of the most regular and most intelligent, was called away with alarming rapidity. Noticing that she was absent, I asked what had become of her.

The answer was—"Sir, she has passed away." She was at our service on the Sabbath morning previously, and had, with juvenile vigour, sung the hymns and answered our questions. On the Tuesday she had been attacked by fever—had no one to attend to her. She died during the night, and was carried out and burned on the following morning. I expressed my sorrow at the suddenness of her departure, and the sad circumstances under which it had taken place. The answer was—"When one is blind, has fever, and no friends, death has not much difficulty in performing his work !"

Kind friends at home are respectfully requested to remember these poor ones, and out of the abundance with which the Lord has supplied them, to drop a morsel to those who through poverty and disease are ready to perish.

In the middle of the day the students assemble in the hall of the Institute for a lecture on some Biblical subject.

During the last year a series of addresses on the testimony of the Old Testament to the coming, life, work, death, and resurrection of our Lord, have been delivered. These have been published in Persian and Roman Urdu.

Notes are taken of the lectures at the time by the students. Before proceeding with the next lecture each student reads his notes, so that if errors or misunderstandings should have crept into the note-books, these are corrected and explained. As time and opportunities present themselves, the students conduct regular services in connection with the different missions in Agra, and accompany the missionaries to the religious *melas* or fairs, and thus gain experience in teaching those who have already come to the knowledge of the truth as it is in Jesus, and in dealing with those who are as yet outside the fold of the Good Shepherd.

Cost of Training.

A native student is housed, fed, supplied with books, and educated for £10 a year.

As the course extends over four years, for the sum of £40 a fully qualified medical missionary leaves the Institute with the diploma of the Agra Medical College—a Government Institution—ready at once to enter upon his Christ-like work of healing the sick and preaching the Gospel.

The following list will show the men who have been trained, and the missions with which they are connected :—

John Brand,	.	.	U.P. Mission, Jodhpore, Rajputana.
Saul David,	.	.	B.M. Mission, Delhi.
Henry Phillips,	.	.	Assistant M.M.T. Institute, Agra.
Newal Kishore,	.	.	U.P. Mission, Udipur.
Pooran Lall,	.	.	American P. Mission, Sabathu.
Ahmad Shah.			
Fazil-o-Din,	.	.	Church of Scotland Mission, Chumba.



DR. VALENTINE AND MEDICAL MISSIONARY STUDENTS.



DR. THOMAS SOLOMON (FORMER STUDENT) AND DISPENSARY STAFF, QUETTA.

Samuel Sarfaraz-Masih,	C.M.S., Clarkabad, Punjab.
Henry Theophilus.	
Theophilus Ramol.	
Thomas Solomon,	C.M.S., Quetta.
A. J. Daniel,	American P. Mission, Ladion, Dt. Ambala.
Dharmdas Munj,	Gossner's Mission, Lohardugga.
John Hemron,	„ „ Parulia.
Daud Lakra,	„ „ Ranchee.
Rufus Runda.	
Simeon Gideon,	C.M.S., Kashmere.
Benjamin Phillips,	Canadian Mission, Ujjain, C.I.
John Horo,	Gossner's Mission, Chainpur.
John Panna,	Christian Brothers' Mission, Harda, C.P.
Samuel Singh,	C.M.S. Bunnu, Beluchistan.
Thomas Franklin,	Canadian Mission, Barnagar, C.I.
Alfred Rodgers.	
Ibrahim,	Pertoraghur.
J. H. David,	Died.
Samuel Toppo,	Died.
Sona,	Died.
Yakub Panna,	Died.
Nur Masih,	U.P. Church, Rajputana.
Pertap Singh,	M.E. (American), Ajmere.
Maqbul Haqq,	C.M.S., Bhagulpore.
M.S. Walter,	Kalimpong, Church of Scotland.

Most interesting details of the work of each of these servants of the Lord Jesus Christ could be given. One or two examples must suffice.

With regard to one of our former students, Dr. Jukes, Medical Missionary of the Church Missionary Society at Dera Ghazi Khan, reports :—

“This year our staff of workers has been reinforced by Dr. Thomas Solomon, an Israelite Christian, who distinguished himself in the Medical Mission College at Agra, under the superintendence of Dr. Valentine, and we hope he may be of strength to us. He refused an offer of Rs. 600, and a salary from Government, if he would take employment from them, and decided to devote himself to mission work. He will have charge of the hospital at Fort Munro, and will assist in doing medical work while itinerating in the cold season. The Medical Mission College, Agra, is a valuable institution for preparing young men for work in the mission field.”

Dr. T. Solomon has subsequently been transferred to the Quetta station of the same mission ; and, as he can read and write Hebrew, Arabic, Persian, Pushtu, Urdu, and English, and speaks the latter two with idiomatic purity, he has found in Quetta a most useful sphere, where Dr. Eustice, one of the medical missionaries, reports—
“We get patients from Bagdad who speak Arabic, Persians from

Bushira Thiraz, and Bundu Abbas, Gundis from Gund, Punjabis, Baluchis, Brahmins, Pathans, and the inhabitants of Turkestan, Thibet, and Kashmir."

Another of the former students, now Dr. Daud Lakra of Gossner's Mission, Ranchee in Chutia, Nagpur, has had this experience. Shortly after he went to his station he heard that in a neighbouring village typhus fever of a very virulent type had broken out. He went and took up his abode in the village, healed the sick people, improved as far as possible the insanitary conditions that had caused the outbreak, with the result that the progress of the epidemic was arrested, the patients were cured, and afterwards fifteen or sixteen men were baptized. Now, a native church and school for Bible instruction has been established in that same village.

Still another student, now Dr. John Hemron, of the same mission, is in medical charge of the Leper Asylum of Purulia, the largest and best conducted in the whole of India.

The Directors of the Edinburgh Medical Missionary Society very earnestly commend this important branch of their work to the sympathy and support of all who love the Lord Jesus Christ.

When it is remembered that a fully qualified native medical missionary is trained, and sent forth to preach the Gospel to his fellow countrymen, and heal their diseases, for the sum of £10 a year, extending over a period of four years, it is difficult to conceive how £40 could be more usefully employed.

Friends wishing to adopt a student or otherwise assist the Institute, should communicate with any of the following gentlemen :—

ROBERT C. BELL, Esq., W.S., 13 Hill Street, Edinburgh.

Dr. E. SARGOOD FRY, Mission House, 56 George Square,
Edinburgh.

Rev. Dr. VALENTINE, Agra, North West Provinces, India.

EXTRACTS.

"Among the numerous institutions in India auxiliary to the direct work of the Missionary Societies, an honourable place must be given to the Agra Medical Missionary Training Institution, of which the Rev. Colin S. Valentine, LL.D., F.R.C.S.E., is Principal."
—*The Church Missionary Intelligencer and Record*.

Minute of the Board of the Church Missionary Society.

"We thoroughly sympathise with Dr. Valentine in his earnest efforts, and heartily wish the blessing of God to rest upon them. We shall undertake to pay for the maintenance of any student whom it may be thought fit to send to the Institution."



GROUP OF KOL STUDENTS IN INSTITUTE.

“This is one of the newest methods of conducting missionary work in India, and we have no hesitation in pronouncing it one of the best.”—*The Christian Church*.

“This appears to be one of the best institutions yet devised for the evangelisation of India.”—*The Christian World*.

“The institution, under the superintendence of this experienced and successful missionary, is doing a grand work for the native converts, and deserves to be heartily supported. It is thoroughly unsectarian, training students for the various Evangelical missions, and working in harmony with all the Societies now labouring in India.”—*Word and Work*.

“Missionaries of all Societies would do well to be on the look-out for young Christians who have an aptitude for medicine, and when they find any possessing this in connection with the other needful qualifications, they should try to open their way to attend Dr. Valentine's institution.”—*The Indian Witness*.

“Dr. Valentine is a personal friend of mine. His work in India is unique, and the Medical Institution for training native Christian missionaries is very important.”

H. S. NEWMAN,
Hon. Sec. of the Friends' Foreign Missions.

“Personally I may say I have a great interest in this enterprise. I had the pleasure of personally inspecting the College and of making the acquaintance of its distinguished Principal, Dr. Valentine, and personally I shall feel the greatest possible pleasure in doing all I can to further its objects and advance its usefulness.”

ALFRED H. BAYNES, Esq.,
Secretary of the Baptist Missionary Society.

“The institution is under the care of the Rev. Dr. Colin S. Valentine, LL.D., who has laboured with marked success as a medical missionary in India for a period of thirty-five years. To him the Christian Church in all its branches is deeply indebted for the projection of such an institution, which was not only greatly needed, but which, if vigorously worked and liberally supported, bids fair to become one of the most efficient instrumentalities for the future evangelisation of India.”—*The Missionary Herald of the Baptist Missionary Society*.

"The Institute is undenominational, and is connected with the Edinburgh Medical Missionary Society. It was organised by the Rev. Colin S. Valentine, LL.D., who is still its honoured Principal, and to whose ability and energy, nobly seconded by the untiring efforts of Mrs. Valentine, the Institute, under God, owes largely what it is, and what it has done for India. . . . It is one of the commendable and encouraging features of the Institute, that it is helpful to all Protestant Missions who choose to avail themselves of its advantages.

"The group of students in the picture represents Missions of nine different Societies or Boards including our own. While my wife and I were guests in the Institute, a year or two since, we had the privilege of looking on some of these faces, and of personally examining the work, especially on its religious side. . . . The Agra Medical Missionary Training Institute would seem to be entitled to the cordial and substantial co-operation of those Missions which avail themselves of its advantages. That it is worthy of such support, its purpose and past success leave no doubt."

REV. JOHN GILLESPIE, D.D., *Secretary to the Board of Foreign Missions of the American Presbyterian Church, in "Church at Home and Abroad."*



